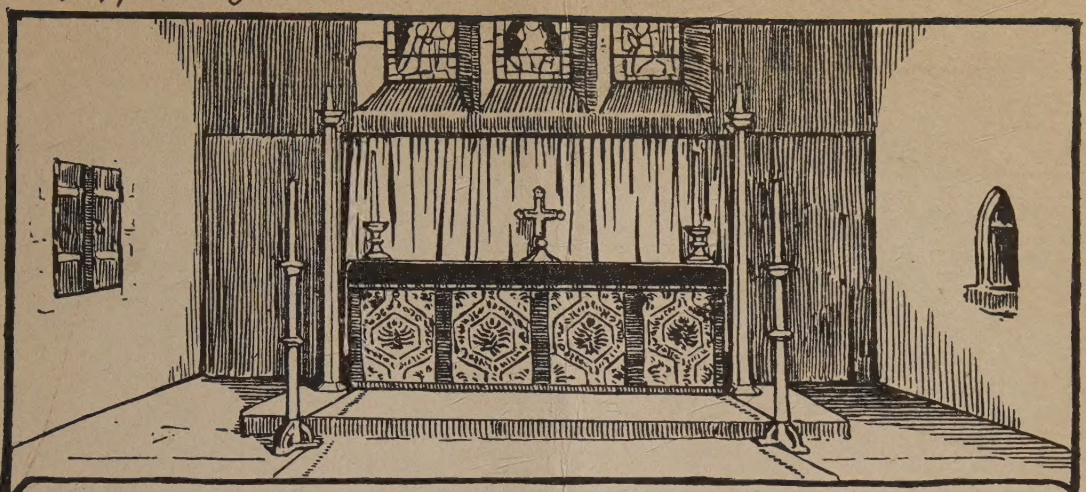
J.W. Tilts



THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

CONTENTS.

LETTER FROM THE METROPOLITAN OF THYATIRA.	
REUNION NOTES	Rev. C. B. Moss.
LUX MUNDI	Rev. K. F. Jones.
WAY OF RENEWAL	Canon J. F. Lovel Southam.
CONCERNING THE CHALICE VEIL	Rev. B. T. W. Biggs.
LENT.	

Spring, 1933.

Vol. 6. No. 20.

PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To study and appreciate the English use.

3.—To discuss Ceremonial and Art generally as adjuncts to worship.

President:

REV. H. ADEANE BYARD, The Vicarage, Newport Pagnell, Bucks.

General Secretary:

REV. W. E. NORRIS, Hemsworth Rectory, Nr. Pontefract, Yorks.

Hon. Treasurer:

REV. B. T. W. BIGGS, Kingsley Rectory, Stoke-on-Trent.

Diocesan Organizing Secretaries:

BATH AND WELLS, and SALISBURY.
REV. C. B. MOSS,
S. Boniface College, Warminster, Wilts.

CHICHESTER.
REV. G. HENNIKER-GOTLEY,
Wivelsfield Vicarage,
Hayward's Heath, Sussex.

DERBY and SOUTHWELL.
REV. R. F. BOROUGH,
Thorpe Rectory, Ashbourne, Derbys.

DURHAM and NEWCASTLE-on-TYNE.
REV. CANON G. C. RICHARDS, D.D.
The College, Durham.

ELY.
NOEL BOSTON, ESQ.,
Jesus College, Cambridge.

GLOUCESTER and BRISTOL.
REV. L. A. T. SPEER,
Gretton Parsonage, Winchcombe, Glos.

LICHFIELD.
REV. B. T. W. BIGGS,
Kingsley Rectory, Stoke-on-Trent.

LONDON.
H. MOUNT-SOMERBY, ESQ.,
32 Great Ormond Street, W.C. 1.

OXFORD.
Rev. J. E. BOWLES,
Wheatley Vicarage, Oxford.

OXFORD UNIVERSITY.
G. B. TIMMS, ESQ.,
S. Edmund Hall, Oxford.

TRURO.
REV. J. L. KEMPTHORNE,
St. Enoder Rectory,
Summercourt.

WAKEFIELD.
REV. CANON W. H. W. WILLIAMS,
Hemsworth Rectory, Pontefract.

AMERICA.
REV. C. E. HILL,
Christchurch Rectory, Ballston Spa, New York.

All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address.

THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

SPRING, 1933. **Vol. 6, No. 20.**

EDITORIAL.

Members of the Anglican Society will be extremely interested to read the letter which we print in this number of the *English Catholic* from the Metropolitan of Thyatira.

It was the tendency of Anglo-Catholicism more and more to regard the Latin Church as its model which led to the formation of the Anglican Society. The Anglican Society exists to recall Churchmen to the fact that the Church of England is Catholic in belief and practice. Catholicism is not something new, introduced for the first time since the Reformation at the Oxford Revival. What Rome says and does is not necessarily Catholic.

Now the "Romanizing" tendency of Anglo-Catholicism not only sets up a barrier between Churchmen and Churchmen, it also weakens the growing friendly relations between the Anglican Church and the Eastern Orthodox Church.

At the Reformation the appeal of the Church of England had been to the Primitive Church. She had attempted to restore what was Catholic and so eliminate what was Mediaeval innovation. The Metropolitan of Thyatira reminds us of the soundness of this appeal. The Eastern Orthodox Churches can understand it. The controversies that led to the Great Schism between East and West are dead and it is now principally the claims of the papacy that keep them alive and stand in the way of a United Catholic Church.

It is unfortunate that members of the Eastern Orthodox Churches so seldom have the opportunity of attending the English Liturgy celebrated with the full Prayer Book Use unembellished by Romanisms. Yet when they do have this opportunity they are immensely impressed with our Liturgy. They are genuinely suspicious of Roman influence.

The *English Catholic's* circulation has long been world wide. Amongst others the Bishop of Novi Sad (Jugo-Slavia) has recently become a subscriber.

The American Branch continues to grow. Its numbers have now reached ninety-nine and we publish elsewhere a report of its first general meeting. It promises a great future.

Those who heard the Bishop of London's appeal for new Churches in the new housing estates must have been impressed by the fact that this age must be an age of Church building. Indeed it is remarkable what a large number of churches have already been built since the war.

PRESIDENT'S NOTES.

It is with great pleasure that members of our Society will read the letter from the Archbishop of Thyateira printed below. I hope it will remind us of our constant need of loyalty to the principles of the undivided Church before the Great Schism.

We are not likely to reach general agreement upon those doctrines and practices which have emerged out of the later controversial periods of Church history. Controversy invariably breeds distortion and exaggeration, and these are the very evils which the Anglican Society seeks to counteract.

There is, indeed, a danger that we may sometimes forget that Christianity is a religion rooted and grounded in history. No doubt the facts of history—of the Incarnation—provide a never-failing treasury of enlightenment from which all succeeding generations can draw, but we must be certain that the treasures so brought to light do in fact possess the origin we claim for them—the final Revelation of God in Christ.

History suggests that the unity of the Church has been deeper and its witness stronger when it has been content to rely upon the Catholic truths of its earliest ages without trying to define the indefinable or to act upon logical reasoning where logic is inapplicable.

The history of Eucharistic doctrine amply supports this verdict. I should like in this connexion to commend to any who even now have not read it Dr. Brilioth's valuable book on the Eucharist. It illustrates in a particular instance the universal danger of distortion and exaggeration to which I have referred.

English Catholicism professes a profound respect for primitive standards of Churchmanship, but there is nothing in this that is prejudicial to the acceptance of the findings of modern scholarship.

It is the ruthless application of "logic" that splits modern Anglo-Catholicism.

There is a certain sternness of tone, a certain restraint, which although inherently difficult to maintain and open to misconstruction by the unsympathetic, is yet, we are convinced, essentially sound and true—essentially Catholic.

It is that restraint which prevents us from sharing in some of the celebrations proposed for the centenary of the Oxford Movement. This represents a state of affairs our Society deplores.

I hope that all our members will exercise the fullest influence they possess in their various localities to ensure such a Commemoration as will display the English Church at its best—at once fully Catholic and thoroughly English.

H. Adeane Byard.

A LETTER FROM THE METROPOLITAN OF THYATIRA.

To the Editor.

Sir,—It is with great interest that I have read your explanations about the aims of the Anglican Society. I have always regretted the tendency of a minority of the Anglican Clergy to introduce in the Anglican Communion doctrines and rites strange to it, and only in keeping with the development in the Church of Rome after the Reformation.

When I was invited once to address the members of the Anglo-Catholic Congress in the Albert Hall about the Holy Eucharist, I had the opportunity to expound the teaching of the Holy Orthodox Church about this Great Mystery and the real presence of the Body and Blood of Christ in it; but I had to dissociate myself and my Church from certain practices newly introduced in some of your churches, such as special services for the adoration of the Holy Sacrament, as is the practice of the Roman Church. We Orthodox revere the Holy Sacrament as it is reserved in our churches for the Communion of the Sick, but we do not make it an object of special adoration. Even in our Liturgy of the presanctified Gifts, when with kneeling and prostration we greet the bringing of the presanctified to the Holy Altar from the prothesis, we do so because the presanctified Gifts on this occasion are set forth (veiled), not to special adoration, as say some of the Romanizers, but only for the Communion of the Faithful.

You know that in our Church, during Lent on weekdays, we do not have the Liturgy of St. Chrysostom or St. Basil, but we use the Gifts that have been blessed and sanctified the Sunday before. This is but one instance of the tendency to Romanize the English Church.

I do not agree with those who think that the English Church, even as it now is, has nothing to do with Roman Church History and development, but since the Reformation came to break the exaggerated development of Roman doctrines and practices, after the Great Schism between East and West, the right tendency of the English Church in exalting Catholic doctrines and services must be 'back to the undivided Church,' and not to Rome.

In taking up this position towards the Romanizing tendency, you can be sure of being in agreement with, and having the approbation of, all the Orthodox, who are interested in the great work of the Re-union of our two Churches.

I read also with much interest the magazine sent to me, and I have much pleasure in subscribing for two copies of it, which please send regularly to my address.

Yours sincerely,

✠ Germanos.
Archbishop of Thyatira.

RE-UNION NOTES.

The Russian Theological Academy at Paris is in considerable danger through the failure of the support which it has hitherto received from America. The maintenance of this Academy is of first-rate importance, not only to the Orthodox Church, but to the whole of Christendom. It is now almost the only means by which candidates for the priesthood in the Russian Church can obtain full theological training. Its professors are men of the highest standing, whose writings are of great importance, and who are living on the smallest possible salaries. Among the recent productions of these professors are 'L'Orthodoxie,' by Father Sergius Bulgakov (Professor of Economics at Moscow University before the war), probably the most profound account of Orthodoxy by an Orthodox which has yet appeared in any Western language, and

'La Lutte des Classes' (The Class War) by Professor Nicolas Berdiaev, which is at once a devastating criticism of the Marxian theory by an ex-Marxian and a most illuminating explanation of the attraction of Communism from a point of view which is thoroughly Christian while critical of European civilization. Both of these books ought to be translated into English and widely read ('L'Orthodoxie' is published by Felix Alcan, price 15 francs). No effort should be spared to save the Russian Theological Academy, which is not only training the future Russian clergy, but is carrying on the tradition of Russian theological learning, and is doing most valuable work for Christendom by bringing that tradition to bear upon modern religious and social problems. Contributions may be sent to the Honorary Treasurer of the Russian Church Aid Fund (an interdenominational committee of which the Archbishop of Canterbury is patron), Major W. Tudor Pole, 30 St. James' Square, London, S.W.1.

———

The consecration of the Bishop of Gibraltar and the Assistant Bishop of the Niger, in St. Paul's Cathedral on St. Matthias' Day, was a great demonstration of the brotherly relations which now exist between the Church of England and several foreign Churches. The Bishop of Deventer, of the Old Catholic Church of Holland, took part in the laying on of hands and communicated with the Anglican bishops. The Metropolitan Germanos, the official representative of the Patriarch of Constantinople (whom it will be one of the Bishop of Gibraltar's official duties to visit), walked in the procession and occupied a place in the sanctuary: with him were Greek and Russian priests, and representatives of the Armenian and the Syrian Jacobite Churches. ———

It is hoped that the election of the new Syrian Jacobite Patriarch will lead to the healing of the disastrous quarrel which has distracted the Jacobite Church in South India for many years. This Church, which claims to have been founded by St. Thomas the Apostle, was certainly established in India by the fourth century, and was presented with gifts by Alfred the Great (the first direct connexion between England and India), has been under the jurisdiction of the Jacobite Patriarch since the seventeenth century. ———

It is expected that the commission appointed by the Archbishop of Canterbury to discuss reunion with the (Lutheran) Church of Finland will meet the commissioners appointed by the Archbishop of Turku in the autumn. The Church of Finland was part of the Church of Sweden until 1811; it was originally founded by St. Henry, an Englishman, early in the thirteenth century. The succession of bishops was unfortunately lost in 1884, when all the bishops died in one year. The Church of Finland is orthodox in its faith and full of evangelical piety: and its position, close to the border of the Union of Soviet Republics, is particularly difficult, and deserves our help and sympathy. The relations between the Lutheran Church and the Orthodox Church, which are the two largest religious bodies in Finland and receive equal recognition by the State (the Lutheran Church is much the larger of the two), are very friendly. The late Archbishop Soderblom of Uppsala went to pray at the Orthodox monastery of Valamo; and the proposal to secularize the Orthodox monasteries after the revolution, which was ultimately rejected, was first opposed by a Lutheran pastor. ——

The proposals for union with the South India United Church and the South Indian Methodists have been withdrawn for further consideration. Meanwhile the Indian bishops have issued a statement which, while not entirely satisfactory, reassures us on several important points. Some think that the scheme may still be altered in such a way as to render it tolerable. But it is doubtful whether any amendments in a Catholic direction which may be made will be accepted by the other parties to the agreement. As long as it is assumed that the difference between us is merely the question of episcopacy, I do not see how progress can be made. The fundamental difference as to the nature of the Church must be fairly faced, as it apparently has never yet been.

C. B. Moss.

ENGLISH CHURCHMEN AND THE RELIGIOUS PERSECUTION ABROAD.

Since the Revolution the Russian Church has suffered persecution and English Churchmen are urged to do what they can to assist the scattered Russian Christians. We recently appealed for financial assistance for the Russian Seminary in Paris. It is

extremely important that Russian Orthodox Clergy should receive the proper theological training which they cannot now receive in their own country. St. Philip's, Buckingham Palace Road, the Russian Church in London, also urgently needs help and if this is not forthcoming it will have to be closed. Surely we English Churchmen cannot allow that.

This is not the first time that a persecuted Church abroad has looked to English Churchmen for help. At the time of the French Revolution, the French clergy had to face bitter persecution and many fled to England. English Churchmen at once set about raising money to assist these unfortunate emigrés.

Now that appeals are coming to us to help the Russian Church we might do well to remember how even in the despised eighteenth century something like eight thousand pounds was raised to help the French Roman Catholic clergy.

The following extract taken from a letter we have before us, written in 1793 by the Rev. W. Gilpin, Vicar of Boldre, shows that eighteenth century Church-people were alive to the sufferings of their fellow Christians and that they were not unfriendly to the French Roman Catholics.

" We have lately had several visits from Mr. Wilmot, y^e^ gentleman who has taken so active a part for y^e^ French clergy. He told me he had raised by the Kings letters £38,000 & supposed it wd. amount to over forty thousand. On a former subscription, near as much was raised. There are 7000 of the clergy scattered about, & on my asking him, how he managed to distribute his contributions among such numbers, he told me y^e^ Bp. of Leone, who resides in London, is his great assistant. He picks out from his own clergy, people of business, & through their means y^e^ distributions are made. The Bp. told Mr. Wilmot one day, we had very odd sort of pickpockets in the country. He had been in a public assembly of genteel people, & felt somebody fumbling in his pocket. As soon as his hands were at liberty, he felt for his handkerchief & pulled out a pocket book with a banknote in it, wh somebody had taken y^t^ genteel way of presenting him with. He & y^e^ other bishops, of wh. there are several, & I believe 2 archbishops, receive nothing from these contributions. The Archbp. of Canterbury waited on y^e^ Bp. of Leone and desired y^t^ y^e^ wants of all y^e^ dignified clergy might be made known to him ; & he wd. take care to have them supplied."

"The Bp. of Leone's escape from France is almost romantic. He was at a concert when a billet was put privately into his hands to inform him y^t^ he shd be very soon sent for to Paris. He well knew what destination shd. await him there. So he got abroad a smugling boat wh. was just going off. But y^e^ noble captain of y^t^ vessel was as much afraid of the English cruizers, as y^e^ Bp. was of the French coast. So y^e^ vessel kept a long time between the two shores, sometimes afraid of the one, & sometimes of the other. At last he was landed, in a dark night, on y^e^ English coast, & left by himself to manage as he could. By y^e^ glimmering of a light he made to a house : & the first salutation he heard from y^e^ master of it was (in French) 'Sir, You are the Bp. of Leone'—It seems y^e^ gentleman had been at his home in France and was glad to repay y^e^ compliment."

(From a letter of W. Gilpin to his son, Sept. 27, 1793). E.G.B.

"LUX MUNDI" AND SOME ASPECTS OF ITS THEOLOGY.

Lux Mundi represents the second great collective effort on the part of the theologians of the Oxford Movement, the Tracts of course being the first. There are differences as well as resemblances between the two publications, regarded for the moment broadly. It was Professor Fairbairn who said : 'In 1833 the first issue of the Tracts began, breathing the courage, defiance, and furious despair of a forlorn hope ; in 1890 the men who have replaced the old leaders are within the citadel, victorious, proposing their own terms of peace.'

The difference might also be expressed by the naval metaphor that, whereas the Tracts resemble a series of irregular, sporadic shots fired off by a warship brought hurriedly and suddenly into action, 'Lux Mundi' represents a regular broadside, showing every trace of careful and systematic preparation, and aimed and fired simultaneously.

There are also obvious differences of scope of range and method of treatment. But more apparent than the dissimularities are the likenesses. It was the claim of Newman, in issuing his first tract on Apostolical succession, that he was preaching no new gospel. 'Every one of us believes this,' he says, with reference to the reception of the Gift of the Holy Spirit at Ordination ;

and again, later, he but urges his brethren : ' act up to your professions.'

Similarly it was maintained by the authors of *Lux Mundi* that they wrote ' as servants of the Catholic Creed and Church, aiming only at interpreting the faith we have received.' The writers of *Lux Mundi* thus believed that they shared with the authors of the Tracts and with intermediate English Catholics a rich and joint heritage called the Catholic Faith, and containing such beliefs as that the Church is a divine institution, and the supreme home and instrument of the Spirit of Christ : that the Church of England is a true branch of the Church which Christ founded, and is indeed the Catholic Church in England : that its faith and order are guaranteed by the unbroken succession from apostolic times of its bishops, who are the guardians of its doctrines and the visible signs of its unity : that the grace conferred upon its ministry in Ordination endows its ministers, for the purpose of the ministry, with an authority which is of God and not of men : that the two great sacraments are essential vehicles for the dispensation of divine grace to the world, Baptism conferring regeneration and the Eucharist both containing and mediating to faithful worshippers the real presence of Christ, and thus being worthy to be surrounded by all the stately accompaniments to worship which the Anglican tradition authorises ; and that the Incarnation is the entry of God, personally, into human life, and that this dogma forms the starting-point of the Catholic Christian's approach to the consideration of political, economic and social questions.

Lux Mundi contains a very sober, indeed a very conservative exposition of Catholic principles, and it is open to question whether it would have created anything like the sensation it did, were it not that it contained an essay by the editor, Charles Gore, on The Holy Spirit and Inspiration, which overshadowed all the other contributions in much the same way as Tract 90 obliterated the memory of its predecessors.

This essay brought up for discussion two Christian doctrines ; that of the Inspiration of Scripture, and, arising out of it, that of the person of Christ ; and controversy waged so hotly partly because these doctrines had to be brought into relationship to new and bewildering upgrowths of human knowledge, and partly because English Catholics, like all other Christians (except perhaps those of the Orthodox Church), were divided against one another in their attitude towards them.

The causes which produced the most controversial parts of the essay were the emergence of the theory of evolution, the discovery of the hitherto unsuspected antiquity of the world, and the growth of the belief that the contents of scripture ought to be subjected to the same kind of critical examination as any other ancient literature. Gore felt bound to admit that we could not depend upon the historical accuracy of the biblical account of creation, that the story of the origin of the human race was of the nature of a myth, and that the book of Jonah might be drama and not fact, while the Bible also contained much unconscious idealizing of history, as presumably in the books of Joshua and of Chronicles. But he endeavoured to succour a distressed faith and to safeguard the theory of Inspiration by claiming that the inspiration of a biblical author did not guarantee the exact historical truth of what he recorded, but was to be seen in what he had grasped of the ways of God and in the recording of spiritual utterances which bore on them the mark of being true for all time.

Such statements as these awakened intense hostility. Keble and Pusey would never have sanctioned them, Liddon denounced them in his sermon on the inspiration of inveracity, and a large number of clergy with Catholic convictions signed a declaration lamenting the growth of impressions that Holy Scripture had been discovered not to be worthy of unquestioning belief.

The battle raged also in other camps. It is only now dying down, in a more or less general acceptance of Gore's position.

We have come to see that the march of impartial scientific examination cannot be stayed by inherited presuppositions or prejudices, that on the matter, for instance, of the biblical accounts of creation, the geographical and historical details are the realm of the archaeologist and the antiquarian who may quite rightly regard them as legends derived from Babylonian sources, but that they nevertheless are inspired, and that their inspiration consists in the conviction of their authors that the Creator of the world is the One, true, God, that creation was an orderly and systematic process, and that the crown of creation was man, meant to live in fellowship with his Creator.

It is also maintained that, while offending no Catholic principle, this presents us with a

truer, less mechanical, and more spiritual view of inspiration.

But the position has moved a good deal since the days of *Lux Mundi*. Gore then wrote that " what can be admitted in the Old Testament could not without disastrous results to the Christian Creed be admitted in the New." But the reason he gives for this, that, while " the Old Testament is the record of how God produced a need, or anticipation, or ideal, the New Testament records how in fact He satisfied it," is not really valid. The contents of the New Testament cannot legitimately be shielded behind this protection; and Catholic defenders of the Virgin Birth or others of the miracles of the New Testament must take their stand on the inherent reasonableness or probability of these things, and not on more artificial defences. In this matter, the true successor to *Lux Mundi* is not so much *Essays Catholic and Critical*, as the *New Commentary*; and it is to that that we must turn for the modern English Catholic interpretation of the doctrine of the Inspiration of Holy Scripture.

Gore's treatment of the other doctrine introduced into the essay awoke less widespread resentment, because the subject was more difficult, but it caused equal concern to Catholic theologians. It was when Gore came to our Lord's use of the Old Testament, and claimed that there was nothing in His references to it which interfered with the proposed concessions to modern science that he impinged on the doctrine of the person of Christ. Hitherto, of course, it had been assumed that when our Lord (in Matt. xii, 40) is reported as saying " as Jonah was three days and three nights in the whale's body " that confirmed the historicity of the event, and when (in Matt. xxii, 43) He took for granted the Davidic authorship of Psalm cx, that established the fact. What then happens when the Book of Jonah is regarded as drama and not history, and Psalm cx is concluded to be centuries later than David? If the scholars were not wrong grave doubt appeared to be thrown on our Lord's Knowledge.

Bishop Stubbs, in his first Visitation Charge to the Diocese of Oxford, the year after *Lux Mundi* was published, wrote: " when our Lord quotes a passage from the Old Testament, and argues from it, on an acceptance of authorship which is now assumed to be disproved, His own credibility, and with it the divine and perfect knowledge which in His own personality He must, as we have been taught, have possessed, becomes a matter of doubt; and therewith the doctrine of the Incarnation."

How did Gore overcome this difficulty? His answer is to point to the conditions inherent in a real Incarnation. " The Incarnation," he says, " was a self-emptying of God to reveal Himself under conditions of human nature and from the human point of view." This involved limitation of knowledge. But Gore does not allow us to see whether this means that our Lord did not, and could not, know these things under the terms of the Incarnation, or whether He *could* know if He desired, but chose not to foreclose or anticipate what we could find out for ourselves. It is towards the latter view that Gore seems to tend, especially when he writes: " Christ so willed to restrain the beams of Deity as to serve the limits of the science of His age, and He puts Himself in the same relation to its historical knowledge." That is, even from within the boundaries of the Incarnation, Christ *could* know, but willed Himself not to.

This is probably the most general view, namely, that, when our Lord refers to the 110th Psalm as David's He was only using the language current in His day, though Himself knowing all things. But this approximates very closely to the position held by a long line of Greek fathers that our Lord's ignorance was merely " economic "—that is, He had always perfect knowledge but for our sakes concealed it—which in an extreme form is seen in the writings of Ephraim Syrus, who, speaking on the famous passage in which Jesus says He does not know the day of His coming, writes: " Christ, though He knew the moment of His advent, yet that they might not ask Him any more about it, said, ' I know it not ' " :—to which Theodoret, alone of the early fathers, replies: " If He knew the day, and wishing to conceal it, said He was ignorant, see what blasphemy is the result of this conclusion. Truth tells a lie."

Apart from this very obvious case, it seems to be most unsafe to maintain that, within the sphere of the Incarnation, Christ could possess this omniscience. He Himself disclaimed it in one instance, and the sacrifice of it seems a necessary condition of a true human experience. We can therefore say that our Lord was not ahead of His age on historical or archaeological information, but we can guard ourselves by saying, in Gore's words, " His limitation must not be confused with fallibility or liability to human de-

lusion, because it was doubtless guarded by the Divine purpose which led Jesus to take it upon Himself"—only we must add that the decision on the limitation took place in the pre-Incarnate state, and that, once the Incarnation had taken place, our Lord was continuously subject to the limitation of His human knowledge. Such are the reflections suggested by the renewed discussion of the doctrine of the Person of Jesus Christ aroused by *Lux Mundi*.

When we glance, in conclusion, at *Essays Catholic and Critical*, the most recent output of any considerable body of English Catholics comparable to *Lux Mundi*, it is to find that the Catholic attitude to both the foregoing doctrines specially considered has moved along the lines suggested. Kenneth Mozley, in writing on the Incarnation, though he does not single out for discussion our Lord's human consciousness, yet quotes approvingly Bishop Weston's statement that when the Logos "took human flesh," He imposed upon Himself such a "law of self-restraint" that "He has, as Incarnate, no existence and no activity outside the conditions that manhood imposes upon Him." This is equivalent to asserting a real limitation to our Lord's human knowledge.

With regard to the modern Catholic attitude towards the doctrine of the Inspiration of Scripture the uniqueness of the Scriptures and the endowment by God of the Holy Spirit upon its writers is as clearly recognised as ever, but the place of biblical criticism is not only now admitted, but welcomed; and the editor, E. G. Selwyn, definitely states that "the divinely implanted gift of reason by which we measure, sift, examine, and judge whatsoever is proposed for our belief" must find its full place in, and its synthesis with, the Catholic outlook—a belief which is revealed in the very title of the volume itself.

And the need for this critical element can all the more safely be stressed in view of our passionate conviction that the great Catholic doctrines about God, the person of Christ, the Church as a divine institution and the home of the Spirit, its threefold ministry and its means of grace are really "the faith once delivered to the saints" and afford the only sure hope for the redemption and restoration of the world.

K. F. Jones.

THE WAY OF RENEWAL.

Renewal must be renewal of Life. Life comes from God and not from any human activity. All we can do is to give God the opportunity to manifest Himself and to act. Only in a secondary sense can we be the agents of renewal.

The life that is to be renewed is primarily the life of the corporate Body, the Church. The individual Christian only exists as a member of the Church, his life is derived from the Church's life and he is touched at all points by it. The life of the Church springs from its corporate possession of God Who is Love.

The members of the Church do not make it what it is, but the Church makes its members what they are; the Kingdom of Love and Life comes down from Heaven and we are brought up into it. Renewal must come therefore corporately, through groups that realise themselves as living parts of the Body of Christ. This is the essential background.

The obvious unit of the corporate life is the Parish. It is a group which has a definite link of fellowship with the larger whole from the fact that the Parish Priests derive their authority to minister the Word and Sacraments from the Bishop. We are summoned to Study and Prayer. But a call to renewal through study and prayer must take account of life—of the life of the person who is to study and pray, and of the spiritual environment of that life in the Church as represented by the Parish. Life is primary. Study and prayer are not detached and unrelated activities "in the air," but activities of persons, and of persons who have an environment of spiritual fellowship in a common life. The Way of Renewal must therefore concern itself with the group renewal of the life of parishes, as well as with the renewal of the whole spiritual lives and characters of individuals.

It is the life that matters. This has also to be remembered in approaching those "without." Renewal cannot be unrelated to the main purpose of the existence of the Church, which is Evangelisation. The appeal must be that of Life to life and not merely departmental. Interest in intellectual problems connected with Religion and Conversion are not the same thing. There may be some who feel compelled to approach the Faith by way of reason, but with the vast majority the heart, as St. Paul says, gives the real answer to be worked out in righteousness. Such only

ask of reason that it should not find their faith irrational.

We are set to bring those without into a way of Truth and a fellowship of Grace that will transfigure their personal lives, but the Church is the way and the fellowship. It is contact with Life and with persons alive unto God that will renew. It seems to follow from this that the first thing in a Way of Renewal is the spiritual development of the life of the inner Communicant Fellowship which is the heart of the Church. It is of no use to evangelise unless we have something which is spiritually alive to bring people into—indeed it is a great responsibility to do so. Direct evangelisation is in the main the task of the Laity rather than of the Clergy.

"And he gave some to be apostles . . . for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ."* in other words, it is the task of the Ministry so to develop the baptized that they may witness to the Faith upon which their lives are built. We shall do well if we go St. Paul's way and teach St. Paul's gospel. A very strong lead was given in this direction, thirteen years ago now, in the Reports of the Archbishops' Committees after the National Mission. Much of what is here put forward owes its origin to these still revolutionary documents of 1918, especially that on " Evangelisation.'

From this latter Report I quote the following :—" It is evident that at the heart of the whole problem of evangelisation lies the necessity of more intense spiritual life in the Church itself. We are well aware that what we are here asking is no light matter. The constructive policy which we here lay before the Church would radically affect many of her activities, and would leave behind not a few permanent changes in her policy. But we are convinced that smaller or more timid proposals would be useless in the face of the evangelistic situation laid bare in the evidence before us." " It appears from the evidence that a parish where men and women were being converted has been abnormal."

It is therefore possible to suggest that the first thing in a Way of Renewal should be a re-discovery of what God means by the Church, as represented by our parochial or congregational groups. The Church is pictured for us in the Bible as " The Kingdom of God," " The Body of Christ,"and " The Temple of the Holy Ghost." " These three figures mark the Church as ruled by a Personal Governor, possessed of an outward organisation, and inspired by an immediate Divine Life."* This corporate life provides the background which will make the activities of study and prayer fruitful.

Both Priest and Communicants want to fasten their eyes upon the Church as we see it straight from the Hands of God in the Acts of the Apostles :—the God-centred, God-possessed Community.

They knew that the Living Christ was in the midst of them as they went out to the world in His Name : they were but channels for Him to use. Acts ii, 42, seems so well to express their common life and outlook that one is constrained to attempt to set it out under the well-known heads contained in that verse.

THE APOSTLES' DOCTRINE.

The Acts and the Epistles leave us in no doubt as to what was the centre of their doctrine. They preached Christ—Crucified and Risen. " The facts of the visible life of Christ are for all time a Living Gospel". " To preach the fact of the Resurrection was the first function of the Evangelists ; to embody the doctrine of the Resurrection is the great office of the Church ; to learn the meaning of the Resurrection is the task not of one age but of all."†

This was a Gospel therefore not of a Teacher Who solved difficulties, but of a Redeemer bringing life and power, Who had loosed men from their sins by His Death, and had given them the power of His Resurrection to enable them to live new lives. They knew that He was concerned with the issue of Life ; they preached the concrete facts of the Life, Death and Resurrection of Christ, as the one possible basis for the life of righteousness. " The fact of the Resurrection was not an article of their Creed, it was the life of it."‡ " The great themes of St. Paul's teaching have shaped Christian thought ; and probably to-day we need more than anything else a return to those doctrines which have received their most powerful exposition in the Pauline Epistles."§

THE APOSTLES' FELLOWSHIP.

This was a fellowship of the redeemed ; it sprang out of the " Blood of the Lamb " through which they were united to God and to one another. It derived its saving power

* Eph. iv. 11, 12 (R.V.)

* Westcott, *The Gospel of the Resurrection*, p. 169.
† Westcott, op. cit., page 6.
‡ Westcott, op. cit., page 111.
§ A Saturday article in the '*Times*.'

from the Mission of the Risen Lord. The Gospel of the Resurrection must issue in the Church which embodies the Risen Life. "Any view of the Church which represents it as an element of secondary importance in Christianity is shattered by the fact that the Church under the new dispensation is the equivalent, one might say, to the antetype, to Israel the nation under the old. The Old Testament idea of 'the holy nation' is universalised, it finds a centre of gravity in the present rather than in the future, by the advent of the Messiah in the Person of Jesus. It is this, with the full weight of the great facts of the Passion, the Resurrection and Pentecost, which is finally determinative of the religious conception of the Church."*

THE APOSTLES' BREAKING OF BREAD.

This is evidently set before us, both by teaching and practice as the central means for the renewal of the Church's life. Christ's Mystical Body is fed by His Sacramental Body: the lives of its members are the channels of His approach. "Sacraments are modes of Divine action within the Church. They have their being wholly within the sphere of the corporate life of the redeemed Society, which is, as such, a life lived in the spirit." "The Gospel, divorced from the Sacraments, would be in effect, something less, and something other than the Christianity of the New Testament and of History."†

THE APOSTLES' PRAYERS.

These prayers, surely, sprang out of such doctrine and such fellowship. They would be God-centred prayers based upon their Faith and articulating their Life of fellowship with Christ and with one another.

The first thing in the Way of Renewal appears to be that the inner heart of the Communicant Fellowship should realise itself, and find its life as the Scriptural Church found it.

To do this implies a big demand upon the individual. Perhaps this is why God wills to save us through a Church for in the response involved in living the corporate life the individual is to find salvation.

What will block the "Way to Renewal"? Not ignorance merely, but sin. Purification is necessary both for the vision of Truth in Study and the reception of Grace by Prayer. The Apostles' doctrine of Salvation through Redemption implies Repentance at the outset, "whereby men forsake sin."

Every Parish Priest who is really to lead his people has to lead them in Penitence for sin which is the enemy of Love and therefore of Life. He must know the plague of his own heart or he will not understand their deepest needs nor the way the Gospel of Christ answers them. Priest and People must know something of what it is to "resist unto blood striving against sin," knowing that they are wrestling with spiritual powers which will manifest themselves the more subtly, and the more strongly, the more devotedly they try to live for, and to possess, Christ.

They must know by experience that the Power of the Risen Christ can overcome them and His Power alone. But to know the power of the resurrection they must be conformed to His Death by "the fellowship of His sufferings." There is no other way to know Him. "The accomplishment of Redemption shown in the Resurrection and the Ascension and the consequent Mission of the Comforter is the spring of Life in the Christian Body."*

It is this Power which must sweep away all the sin of pride and self-sufficiency, the self-centredness and uncharity, the jealousy and vainglory, which every Parish Priest (who has really faced up to the fact of spiritual sin) knows often lies right at the heart of the Church. Sins rob it of spiritual vitality and often, under a test, make it a spectacle to Angels and to men. It may be that he himself will be called upon to draw the fire, and share with our Lord the Sin-bearing—surely one of the highest vocations of Priesthood.

The main function of a Priest is to deal with sin and to bring a Gospel of Forgiveness unto the renewal of Life.

Sin clouds the mind against Truth, it closes the heart to the reception of Grace, it alienates the will and grievously wounds the Body of Christ, destroying its unity and harmony, and thereby robbing it of vitality and power.

Renewal, that is to be Renewal of Life, must take account of this. Only then does the "Apostles' Fellowship" become possible. It is a fellowship of hearts broken, cleansed and healed which possess Christ, and it is for this reason that against it the powers of Hell cannot prevail, though indeed they unceasingly attack. The "Breaking of Bread" must be at the centre of its

* Dr. J. K. Mozley.
† Archdeacon Rawlinson.

* Westcott, op. cit., p. 163.

Life :—" One bread, one Body." Sin and Redemption can never be anything but the greatest realities to those who regularly come together to plead the " one oblation, once offered as a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," who feed upon that Body broken and that Blood shed, and find in it eternal Life. It is significant to note how the Reports on " Worship " and " Evangelisation " of 1918, and also the Lambeth Report of 1930 all stress the need of the Holy Communion being the centre of the Life of a renewed Church. For this there should be one Service on Sunday, regarded as the chief Service of the Fellowship—the Parish Eucharist, if the merely individualistic idea of Communion (which does not feed the Body) is to be broken down. In doing this we shall surely be carrying out the intentions of the Prayer-book.

The Prayers will be linked on to this doctrine and this Fellowship with its Eucharistic centre. The Church at Prayer will then set itself to realise the Presence given through Communion and the Holy Spirit. The Mystical Body is the true and living Tabernacle of the Sacramental Body.

One of the greatest dangers that " The Way of Renewal " must guard against is shallowness. Shallowness leaves the Church in the parish something less than the Body of Christ, and the individual something less than a converted and transfigured member of that Body. There is the more danger of this to-day from the very fact that we have so largely restored the corporate idea of Religion lest it should be mainly social and merely self-centred.

The corporate Fellowship must be deep enough spiritually to grip the individual at his heart and issue in personal religion, or else we have mistaken the shadow for the substance.

What goes deep is the Cross. " We have asked of men less than they were ready to give, and by our diminished appeal we have robbed them of the strength and joy won in fruitful sacrifice. For the standard to which Christ calls men is the standard of the Cross."*

A Way of Renewal has no chance that is ashamed of the Gospel of the Cross both in doctrine and life. We dare not lower the appeal or the demands of the Gospel or it will lose its savour, its power to save men from themselves. It is this alone which will beget self-discipline girded to self-sacrifice. It is only when the Church realises itself as the Sacrificial Community that it will be able to lay upon the Altar the lives and the money that are needed for the conversion of the world. Both are there, but they are not given. Evangelisation at home and abroad, the supply of living agents of the Body, the money by which they are to " live of the Gospel " must be kept to the forefront of the Way of Renewal. We seek to be renewed of God that we may fulfil His purpose. It is " for their sake " that we are called to consecration of life, led to our study of our Faith and constrained to our Prayer.

The Acts and the Epistles should surely form the main subject of study for the inner circle of the Laity, the great doctrines there found will issue in Prayer based upon them, and so Christ will become our motive power, because we identify ourselves with Him in mind and heart and will.

Such concentration upon the building of the Church and the fashioning of " apostles " will produce some at any rate in each Parish who will be able intelligently to take their stand upon their Faith and so to approach as Christians the Science and Philosophy of the world. We seem in danger in such approach of being sub-Christian, or even Unitarian rather than Christian—this is to give our Gospel away at the start, and to rob the world of the chance of seeing the Christian point of view. We must be only too well aware of how dangerous it is to allow the world to be content with imagining what that point of view is, from the nine-pins we see put up to be knocked over. After all, the argument that the world understands, and the only argument by which it is likely to be converted is that of the inner Life, expressed in character, whether of the Body or of the Individual. Does not God mean the Life of the Church to be the very point of contact with Himself ? " That ye may have fellowship with us, and truly (you shall find) that our fellowship is with the Father and with His Son Jesus Christ."

" Join the Fellowship, and you shall find God " : that is a tremendous implication.

Again, is it not contact with the Holy Spirit in the Church which is meant to bring us to Christ and to the Father ? for " No man can say that Jesus is Lord but through the Holy Spirit " and " We cry Abba, Father" only through the Holy Spirit, " the Spirit of adoption." Does not

* Report on Evangelisation, page 46.

the Father then will that we should come to a knowledge of Him through the Divine Society, the Holy Spirit, Who is its Life, and the Son, Who is its Head? Is it not so that we are meant to come to a Christian doctrine of God?

Men lived with Christ and found God; So now, by living together in the Church they should find Him. We come to faith through Life.

It is converted people bound together in the fellowship of a Living Church that we want to lead to spiritual growth through Study and Prayer, that the Spirit of God may have free course and be glorified in us.

So the life of the world shall be renewed through a Church renewed in faith, penitence and love.

"For the Catholic, the Church essentially possesses, seeks, finds and leads to God, Who alone can and does constitute the fully adequate home of the supernaturally awakened soul . . . We shall in the One Church, through the One Christ, reach, most fully and firmly, the infinitely rich One God."* J. F. Lovel Southam.

* Von Hugel, *Essays and Addresses*, p. 277.

CONCERNING THE CHALICE VEIL.

In these days of liturgical confusion it is remarkable that any ornament of the church or of the ministers thereof, apart from the bare minimum necessary for the due performance of the Church's services, should receive the all but universal recognition as a normal item of church equipment which has of recent years been accorded to that ubiquitous square of silk, more or less heavily embroidered, mis-called a "chalice-veil." Not only does its use obtain in churches where the ceremonial is avowedly based on Roman models, but it is accepted unquestioningly by priests who would probably be extremely surprised to find themselves accused of "romanizing," if they were not openly incredulous of the charge. In the "moderate" churches, served by these clergy, moreover, where the introduction of the lawful eucharistic vestments would almost certainly meet with opposition, the "chalice-veil" is regarded as indispensable to reverence, and achieves, largely as a result of the absence of the proper vesture of the celebrant and his assistants, a prominence which it lacks in places where a more elaborate ceremonial prevails.

Our surprise at this unusual manifestation of uniformity within the English Church will no doubt be increased by the discovery that it is extremely doubtful whether there is any pre-reformation authority for this particular ornament and that Anglican precedents for its use to the post-reformation period are non-existent. It is of interest to note in passing that that normally accurate and always valuable work the Prayer Book Dictionary makes a rare mistake when it states that the use of the "chalice-veil" is derived from pre-reformation custom, and we may perhaps be permitted to remark that the absence of actual references is in itself an indication of the weakness of the evidence upon which the statement is based. The only explicit authority which can be adduced for the use of this ornament is that of the Sacred Congregation of Rites, an authority which would hardly be regarded as binding by the majority of Anglicans. The prevalence of the custom of covering the sacred vessels until the offertory with a silk veil—a custom which is often accompanied nowadays by a complete disregard of the Prayer Book rubric to cover "what remaineth of the Consecrated Elements" after the communion of the people with a "fair Linen Cloth"—is in fact a remarkable example of the way in which small details of Roman ceremonial, often, as in the present case, of an entirely meaningless character, have been adopted into the English Church, probably at first through ignorance of the real requirements of the Prayer Book, and have gradually been accepted by loyal Anglican priests under the influence of example or the desire to be "correct," until finally their origin has been forgotten and they have come to be regarded, in defiance alike of reason and authority, as normal and approved practices even in churches which make little or no attempt to maintain the minimum standard of decency enjoined by the rubrics.

Attempts have been made from time to time to discover mediaeval precedents for the "chalice-veil." It has been identified with the silk corporals which are occasionally mentioned in inventories of the period immediately preceding that of the reformations, but it is now generally admitted that this form of the corporal was exceptional, the use of silk in such a connection being contrary to Canon law (*cf.* Gratian, De Cons., Div. i, Cap. 46), and that the examples with which we are familiar served a purpose

entirely different from that of their supposed modern counterparts. In " The Ornaments of the Rubrics " (Alcuin Club Tract, No. 1) the late Mr. J. T. Micklewright remarks (p. 35) that " there is some resemblance between the sudary and the silken chalice veil, which may be a remnant of it." That opinion represents the limit to which it is possible to go on the present evidence in assigning to the " chalice-veil " a mediaeval origin, and is in itself a condemnation of our present practice, since the object of a sudary was to prevent the hands touching the article carried, a function which the modern " veil " signally fails to perform.

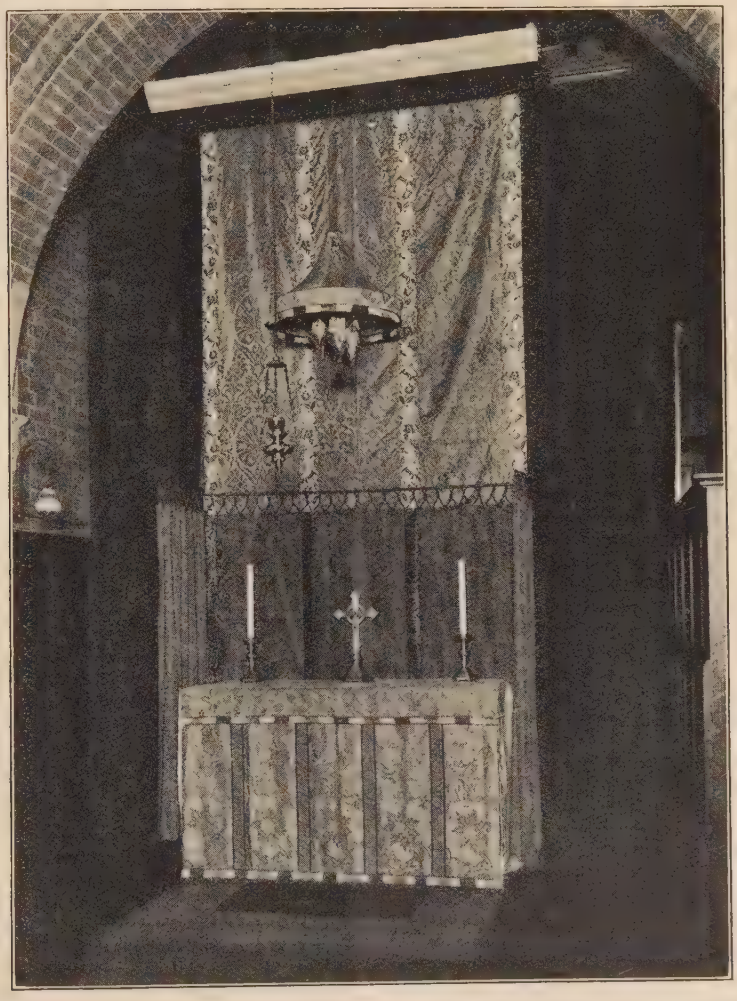
If we confine our attention to the facts as they present themselves to us we must admit that the origin of the " chalice-veil " is a liturgical problem that has not yet been satisfactorily solved. It is generally recognised that in the middle ages the normal custom in England and elsewhere was to place the sacred vessels upon the altar unveiled, a custom which in this country was continued after the reformation until the ceremonial dislocation which accompanied the later stages of the Oxford Movement. The modern habit of veiling the chalice and paten until the offertory, first appears to have become common on the continent towards the close of the 16th century, just at the time when, as a result of the Council of Trent, strenuous efforts were being made to enforce the use of the reformed Roman missal among the churches which remained faithful to the pope. Then, as now, the Roman practice was for the priest at low mass to prepare the elements at the offertory as against the general mediaeval custom of preparing them before the commencement of the service, and it may well be that the introduction of the " chalice-veil " is connected with the gradual suppression of the earlier use. It is worthy of remark that the appearance of the silk veil in our own churches during the course of the last century coincided in time with the adoption by the majority of Anglican priests of the Roman custom, despite the general English tradition and the express provision of the Lincoln Judgement to the contrary—a fact that should not be without significance to members of the Anglican Society. We are forced to the conclusion that, historically at least, the " chalice-veil " is intimately connected with that unfortunate tendency which has characterised papal policy since the Tridentine Council to replace the old diocesan uses which at one time prevailed throughout the greater part of Europe by the local and often peculiar customs of the Roman see. This in itself is surely a strong reason for regretting its introduction into England, however innocent may have been the intentions of the early " ritualists," and places in the hands of those who desire the development of a sound English ceremonial in harmony with the requirements of the Prayer Book, a powerful argument in favour of its removal from our churches.

Apart, however, from any question of origins, the use of the " chalice-veil " has been defended on the grounds of practical convenience. This is of course a matter that the experience of the individual priest alone can determine, but we may be permitted to remark that it appears improbable that an ornament which serves no useful or necessary purpose can materially affect the convenience of a service. It is on the contrary a fact that the silk veil, particularly if it is embellished with stiff embroidery, at times seriously interferes with the reverent and easy handling of the sacred vessels. It is difficult to arrange gracefully and its use normally, though not necessarily, implies the presence of these unpleasant squares of linen, artificially stiffened with starch or by the insertion of a piece of cardboard between their folds, commonly called " palls," which are not only entirely contrary to the requirements of Canon law but are an offence against decency in so far as it is impossible to prevent them becoming stained and soiled, and the washing of them is such an extremely difficult business that it is unlikely to be undertaken with sufficient frequency to ensure that perfect cleanliness which reverence for the sacrament demands. Those priests who follow the ancient and authoritative custom of preparing the elements before the service would naturally dispense with the use of a veil, since even at Rome it is laid aside after the chalice has been made, while those who have adopted the more modern use are hardly likely to find any great inconvenience involved in leaving the sacred vessels unveiled upon the altar until the offertory, though the practice may at first appear strange in the eyes of " advanced " congregations. It may, however, be reasonably urged that even when the preparation of the elements takes place at the offertory, it is more seemly to place the vessels upon the credence until they are actually required for use. This practice is of course usual at high masses and if it were to be adopted at every celebration an

important step would have been taken towards bringing the simpler forms into line with the normal type of eucharistic service.

It is not denied that there are practical difficulties in the way of any immediate or widespread abandonment of the custom of using a "chalice-veil." As we have already seen this ornament has become during the past fifty years an almost universal item of church equipment, and time would be necessary to overcome the deep-rooted prejudice in favour of its use, and to dissipate the notion that there is something irreverent about the unveiled chalice. In many churches, too, veils have been given by devoted churchpeople who have expended both time and money upon the design and its execution, often with the result that an article of real beauty has been produced. It is of course impossible entirely to dispense with the use of gifts such as these. But where the veils are old and worn, or of little artistic merit, they might be removed quietly from the sacristy without causing any serious offence or ill-feeling. Even those which are serviceable at present must in time show signs of wear, and it should be possible by refusing to replace those which from time to time become unfit for use eventually to secure the entire disappearance of the "chalice-veil" from our churches. Nor should we omit to urge those who have control over the furnishing of the new churches which are being built in great housing areas and elsewhere to use their influence to prevent the introduction into them of an ornament so intimately bound up with the liturgical confusion of the last century and the ceremonial absurdities to which it gave rise.

B. T. W. Biggs.



A good example of a hanging Pyx from a church in the suburbs of London. The Pyx itself is of silvered latten and is a copy of an ancient example found at Exning, Suffolk, but now lost. The cloth of linen drawn thread work with silk fringe and tassels is a copy of that remaining at Hessett, Suffolk. The canopy of silk damask follows the form so usual in mediæval times.

LENT.

The word "Lent" means "Spring," because it is only another form of the word "length"; and the chief mark of spring is that the days then increase in length. As they pass we get nearer to the vernal equinox, so called because the period between sunrise and sunset is exactly equal to that between sunset and sunrise.

But "Lent" is not used indiscriminately as a synonym for "Spring"; only in connection with its religious observance as a preparation for Easter, and where English is spoken. Elsewhere the name for this season is taken from the manner or length of its observance; it is called "the Fast" in the Orthodox Churches and in Germany, while in France and Italy its name is derived from the Latin word for "forty (days)" which appears as "Careme" or "Quaresima."

The date of Easter depends on that of the first full moon after the vernal equinox, because the date of the Jewish Passover was fixed in that way, and the Passover was the occasion of Our Lord's Passion and Resurrection—the time of which He had himself spoken as that in which "the bridegroom will be taken away." At that season His disciples would naturally fast (S. Mark ii, 20); and it seems clear that in apostolic days the anniversary of the Resurrection was preceded by a fast calculated to cover the time when "the bridegroom was taken away," *i.e.*, the forty hours between nine o'clock on Good Friday morning, when He was crucified, and one o'clock on Easter morning, when He rose again.

The development of this apostolic fast has been of the utmost variety, both in the extension of the period from forty hours to forty days, distributed in some places through eight weeks, and in the degree of abstinence from food. It is, however, in the liturgical observance that we can best trace the survival of the original commemoration of "the bridegroom . . . taken away," though little is left in the English Church to-day of the coherent mediaeval scheme. We can see, however, that there is some organic connection running through the whole period from Septuagesima to the first Sunday after Easter, Ash Wednesday being merely an incident to mark the commencement of the fast.

Special hymns were appointed for the three "gesima" weeks, others for the first and third Sundays in Lent, and the rest of the fortnight in each case; then the most important three weeks in the whole year were introduced by "The Royal Banners" at Evensong, and "Sing, my tongue, the glorious battle," at Mattins, on Passion Sunday. These hymns were sung daily until the Wednesday before Easter, after which there were none till the day after "Low Sunday."

The services themselves were marked by a return to primitive simplicity. Features of a distinctively Christian character, such as the Gloria in Excelsis, the Creed and the Te Deum, which had gradually been added to the rites based on Jewish sources, as extra decorations for festivals, etc., were not put in (that is the right description, they could not be "left out" from where they had never had place), while "the bridegroom was taken away"; hence, at the Reformation, when the services of Mattins and Lauds were combined in Morning Prayer, the only canticle available in Lent was "the Song of the Three Children" and its sole use was prescribed.

With the withdrawal of distinctively Christian acts of worship went the withdrawal from sight of incentives to Christian devotion; pictures were veiled after vespers on the first Sunday in Lent, and crosses on Passion Sunday; the primitive conception of the Lord's Supper as "mysteries" was revived by a curtain being hung across the Sanctuary to hide the Altar; the ornaments of the Church and the Ministers were reduced to the simplest, the coarse white linen of the earliest ages taking the place of richer materials until Passion Sunday, when the Church attuned itself to the thought "Now is the Son of Man glorified," and Good Friday was kept in honour of "The King of Martyrs."

At Easter the Altar and pictures were restored to view; the richest ornaments of the Church and of the Ministers were used; and the resumption of the Te Deum, Creed and Gloria, together with the "proper" Preface at Communion and "Anthems" at Mattins sufficed, without hymns, to celebrate the Return of the Bridegroom. C.R.D.B.

AMERICAN BRANCH NOTES.

An enthusiastic and well-attended meeting of the American Branch of the Anglican Society was held at Trinity Chapel, New York, on January 27th, at 11 a.m.

Several members, including the Bishop of Albany (*Chairman*), the Very Rev. Dr. M. H. Gates, Dean of the New York Cathedral, and the Rev. Dr. Gummey of the Philadelphia Divinity School spoke of the need for this kind of a Society and of the good that it might do. The sense of the meeting was that the work of the Society should be carried on in a constructive manner; that the Society should do everything to make known the richness of our inheritance in the Book of Common Prayer and in the tradition that lies behind it, rather than merely to stir up opposition from those who use parts of alien rites. The Rev. F. W. Fitts, Rector of St. John's, Roxbury, Boston, intimated that the Warham Guild would help by contributing pictures of various "ornaments" used in Church worship fashioned according to the best Anglican standards. The desirability of making known good books to further the aims of the Society was noted and a committee was appointed for this, consisting of the Rev. Drs. Gummey and Sutton and Fr. Fitts. Dean Gates moved that the Society have a committee to prepare a Lectionary to submit to the General Convention Commission on Liturgies; the Committee was appointed, consisting of Dean Gates, Dr. Gummey and the Rev. C. E. Hill.

Dr. Gummey spoke of the desire of some of the members to have a local committee to further the aims of the Society and it was cordially voted that local committees might be formed wherever members of the Society desired. The Secretary spoke of the interest expressed by the English brethren of the Anglican Society and of their desire that our American Branch should feel quite free to work and develop in such ways as seemed best to us.

It was thought that as this year of 1933 marked the Centenary of the birth of the Oxford Movement, which has so greatly influenced the entire Anglican Communion, the Society might help in furthering the Centenary by preparing an article for the Church Press suggesting that individual dioceses might observe the Centenary by having "non-partisan" commemorations such as are under preparation in the Dioceses of Albany and of Massachusetts.

The officers elected for the ensuing year are:—*Chairman*, The Rt. Rev. Dr. G. Ashton Oldham, Bishop of Albany.

Treasurer, The Rev. Dr. J. Wilson Sutton, Vicar of Trinity Chapel, Trinity Parish, N.Y.

Secretary, The Rev. Charles E. Hill, Rector of Christ Church, Ballston Spa, N.Y.

CORRESPONDENCE.—THE DEFENCE OF PLAINSONG.

DEAR SIR,—Your contributor, Miss E. C. M. Wilkes, performs a grave disservice to the cause of Plainsong in her article on "The Defence of Plainsong." Like a large number of people who are enthusiastic for a cause, she cannot conceal her contempt—or pity—for those who do not—or cannot—see eye to eye with her. If her "ordinary man in the congregation," or the choirmen to whom she refers, are typical of the men she has tried to convert, she has been particularly unfortunate in the choice of people among whom she has been cast. If on the other hand, they are her own conceptions of the average man either in choir or congregation, then she does a great injustice to the intelligence of the majority of that fast dwindling number of loyal male members of our churches to-day.

After all, whom does it most concern in a church, the enthusiast, or those whom he tries to bring to his way of thinking? If you fail to convince, it is because the cause is bad, the advocacy weak, or because of the density of those whom you are trying to bring to your point of view. Miss Wilkes only considers the latter cause of the unpopularity of Plainsong. As for her fanciful idea that the Plainsong cult is part of a "Romish plot"—well, she has put the thought into *my* head for the first time in my thirty years of experience as choirmaster and organist. Perhaps her saving grace is that she admits that all these ideas and objections are trivial and flippant, which rather militates against the seriousness of her article.

I do not propose to quarrel with the article on historical or aesthetic grounds—they are admitted by all. But I most strongly assert, that the popularity of plainsong suffers on practical grounds. Take "Jesu Dulcis Memoria" for example, with its two and three notes to nearly every syllable. It is difficult enough for the choir to sing, with the music in front of them—let alone to expect an average congregation to sing it without music. I will mention a few more:—Mode i. of "Puer Nobis Nascitur"; Mode iii. of "St. Venatius"; Mode v. of "Laetabundus"; Mode iv. of "St. Gregory"; Mode viii. of "Lucis Creator"; Mode ii. of "Cannons"; Mode iv. of "Plaistow"; and so on through the "English Hynmal." *Practically* and congregationally these all fail because:

(*a*) they lack measured time;
(*b*) there are two, three or even four notes to a syllable;
(*c*) there is little or no melody for the congregation to grasp.

To argue from the particular to the general is an elementary pitfall in the science of reasoning, and this is where Miss Wilkes fails in her argument. She quotes two or three admittedly singable plainsong tunes, and then triumphantly states that she has "vindicated plainsong practically!" One swallow does not make a summer. E.H. No 1 (Mechlin Melody), "Verbum Supernum," "Veni Emmanuel" are considerably easier to sing, and therefore are sung largely, because

(*a*) they are mainly one note to a syllable, and consequently to a certain extent measured;
(*b*) they undoubtedly possess melody.

Miss Wilkes says truly when she states that "Unmetrical prose cannot be forced successfully into the wooden limits of strict rhythm." The opposite argument also holds good, *viz.*, that it is just as difficult to stretch metrical verse to make it fit into music which has no fixed time, and no definite time values.

An important point concerning the Psalms. No choir is expected to sing these without the Psalter, with each note printed above the syllable which is being sung. How then can a congregation be expected to do the same thing, from their prayer books ?

No one disputes the dignity and austerity of Plainsong, nor the sickly effect of the hymns and chants turned out during the Victorian era. The difficulties and neglect of the former undoubtedly led to the vast output of the latter, under the influence of which most people have been brought up.

To speak of "sullen choirmen," "beating out time," or "deprived of the joy of singing fortissimo," or the man in the congregation wishing to put in his "bit of bass or tenor," does not help to clear away real difficulties, nor does it tend to progress any further along the road towards the revival of the noble art of plainsong.

Thornton Heath. A. E. OLIVER.

To the Editor, *English Catholic.*

SIR,—"Plainsong" writes Miss E. C. Wilkes in the last number of the *English Catholic,* "ought to need no defence." That is a true saying. Quite obviously it would need no defence if it were what its devotees claim for it. Long ere this it would have appealed by its intrinsic merits to all devout people who have average musical taste and discrimination. But that is precisely what it has failed to do. "It is an undeniable fact," again I quote Miss Wilkes, "that Plainsong is not, on the whole, popular, except among a few enthusiasts, or in places where it has long been tradition and regularly sung. . . . Ask the ordinary man of the congregation his opinion of Plainsong, and he will probably reply that he dislikes it . . . he will inform you that it is dull, monotonous and tuneless and that it does not appeal to him."

By admitting all this at the beginning of her "Defence of Plainsong" Miss Wilkes has given her case away beyond all hope of retrieving it. No abuse of the plaintiff's attorney can save the defendant in the face of such a confession. It is really quite useless to tell the jury that our "reasons are so trivial and in most cases so bolstered up by prejudice that one marvels how, in an age that prides itself upon its intelligence and clear sightedness, they can have carried such weight and have been allowed to do so much incalculable harm." We can afford to smile at the assertion that our real motive is a desire to "insert our own bit of bass or tenor" and to laugh out loud at the insult which follows : "The latter motive he may suppress but it will be there all the same."

Well, well, but when we have done laughing we find that we have no case to answer. The musical giants of the XVIth century abandoned plainsong, the still greater musical giants of the XVIIth and XVIIIth centuries supported them in this rejection and the "few enthusiasts" of the XIXth and XXth centuries have signally failed to commend their musical archaisms to the music-loving worshippers of our own day.

A sense of humour would save these "few enthusiasts" from some of their more grotesque pretensions (aye, and a sense of humour surely should have saved the official organ of the *Anglican Society* from making an onslaught upon the *Anglican Chant* !)

Let us enjoy a good-humoured laugh over some of these pretensions. "Historically, Plainsong has all the weight of tradition behind it." Shades of Byrd and Purcell and your companions in Paradise, forgive them !

"Plainsong is the only type of music that never becomes wearisome through constant repetition." Nay, but it bores us stiff and is almost as wearisome to us as is the "constant repetition" of this false claim. Pity us, O you few enthusiasts who would fain force your pedantic fads upon the unwilling people of God ! What could be more wearisome, more deadly, than the singing of the whole of the Psalter and all the Canticles throughout our lives to eight (just eight and no more) Gregorian Tones and their strictly limited endings !

Again, "their perfect freedom of rhythm and lack of any kind of note-values makes them the only suitable medium for the chanting of prose." Sheer nonsense this, of course. If Choir and People do not agree to sing with one rhythm and one time-value, the result is a howl as confused as it is distressing. The truth is that it is easier to arrive at unanimity when the Anglican form of chanting is used, and that is the reason why it became accepted as the tradition of the Anglican Church.

There is no strict time in Anglican chanting any more than there is in Plain-chanting. No fixed time is allotted to the notes ; the time spent upon each note depends upon the number and importance of the words that are to be sung to it. We admit that the "pointing" of Anglican psalters is often ill-arranged. But this calls not for abolition but reform. Rightly placed, the bars are as much an aid to intelligent reading as they are to intelligent singing. And it is incomparably easier for a congregation to achieve unanimity of phrasing (without which community-singing is intolerable) by such a method than by that absence of control of which the plainsong enthusiasts boast.

And what shall we say of the plainsong hymn-tunes ? For Mercy's and for Truth's sake, ye few enthusiasts, do drop the plea that they are simple and that any ordinarily intelligent congregation can sing them as easily as they can sing the Chorales beloved of Bach. They are *not* simple, congregations can *not* sing any but a very few of them either with due attention to the words or with tolerable musical effect. The claim is preposterous. Look at hymn thirty-eight in the *English Hymnal.* Which of the two tunes can the people sing—musically and devotionally—the curly-wiggly plainsong torture or the *Rouen Church Melody* on the opposite page ? Or 14, 17, 18, 174, 180 and so forth and so on to 624, we have heard congregations attempting to sing the plainsong tunes to some of these hymns, some of us (including the writer) have tried our very hardest to sing them—it was our bounden duty so to do. But the effect upon us has been as deplorable as the general musical effect that was produced. The catawauling of the pathetically conscientious congregation, out of *tune* with one another and out of *time* with one another, expressed faithfully our profound depression and nothing else.

We love Bach, we love Mozart, we love Handel, we love the great chorales and melodious chants which the last five centuries have given us ; we see no reason why we should be deprived of them and be forced back to the "beggarly elements" from which the great musicians of the XVIth century delivered us. It is only fair, however, to remind readers of the *English Catholic* that they have been duly warned against believing us when we reason after this fashion. As hypocrites we have been unmasked. Our real motive is merely a desire to "insert our own bit of bass or tenor"—even, apparently, if we be women.

Yours, etc., W. H. WALTER WILLIAMS.

"ENGLISH CATHOLICISM."

By the Rev. C. B. MOSS (price 2d).

The attention of members is called to the fact that the publishers still have in stock a considerable supply of the pamphlet 'English Catholicism,' explaining the position and aims of the Anglican Society. This pamphlet, a reprint of the article by the Rev. C. B. Moss which appeared under the same title in the Winter issue of the *English Catholic* for 1931 (Vol. IV, No. 15), is priced at twopence, and members are urged to assist in the work of propaganda by purchasing a few copies from the publishers (A. T. Broome & Son, The Cherwell Press, 18 St. Clement's Street, Oxford) and distributing them to their friends and others whom they think might be interested in the work of the Society. It should never be forgotten that the principles of the Oxford Movement first became known in the Church of England at large as a result of the action of the early leaders who travelled from place to place with copies of their own tracts, distributing them to the parish clergy in the villages through which they passed. Though such an example can hardly be followed in these busy days much may be done by means of a few lines on a sheet of note-paper, and a three-halfpenny stamp.

Incumbents and those responsible for the care of tract cases are particularly asked to place copies of the pamphlet in their churches, and quantities can be supplied for this purpose at a reduced rate of 1/6 a dozen copies.

Regional Secretaries and others directly concerned with area propaganda can be provided with copies of the pamphlet for distribution free of charge. Application for such copies should be made either to the General Secretary or to the Treasurer.

THE WARHAM GUILD

LTD.

For the making of all Ornaments of the Church and of the Ministers thereof according to the Standard of the Ornaments Rubric.

Advisory Committee:

The Rev. Professor Percy Dearmer, D.D., Hon. A.R.I.B.A., *Chairman.*
The Rev. Jocelyn Perkins, M.A., D.C.L., F.S.A., *Vice-Chairman.*

The Rev. E. Hermitage Day, D.D., F.S.A.
The Rev. E. E. Dorling, M.A., F.S.A.
F. C. Eeles, Esq.
George Kruger Gray, Esq., F.S.A.
Mrs. Knowles. [F.R.I.B.A.
Sir Charles R. Peers, C.B.E., M.A., P.S.A.,
Miss Jane Walker, C.H., M.D., J.P.
W. W. Watts, Esq., F.S.A.

The publications of the Guild can be obtained from the Secretary

72 Margaret Street, Oxford Circus, London, W.1.

To the Clergy . .

A School for the Sons of Clergymen where the termly dues are very generous and entirely inclusive. Individual cases considered. Public School system throughout. Senior and Junior side. Capable Staff. Magnificent situation, standing 500 feet up, and glorious surroundings. Attractive buildings, with School Chapel. Clerical and Episcopal recommendation. For further particulars apply,

Headmaster, St. Andrew's, Liss, Hampshire.

(*Telephone*, Liss 84.)

ADVERTISEMENT SPACES TO LET.

The "English Catholic" will be published in March, June, September and December for the Quarters "Spring," "Summer," "Autumn," and "Winter." Price 1/6 per annum, post free.

All enquiries with regard to the Society, should be addressed to the General Secretary:
Rev. W. E. NORRIS, Hemsworth Rectory, Nr. Pontefract, Yorks.

All communications for the "English Catholic" should be addressed to:
Rev. E. G. BENSON, Quatford Vicarage, Bridgnorth, Salop.

Printed and published by:
A. T. BROOME & SON, The Cherwell Press, 18 St. Clement's Street, Oxford.